

# BOSTON RECORDER.

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## Foreign Religious Intelligence.

From the London Jewish Expos. July, 1823.  
EXTRACTS FROM THE JOURNAL OF MR. WOLFF.—(Continued.)

Jan. 26, 1823. On the Nile. We observed the moon entering into an eclipse. The Arabs in our boat began to be alarmed exceedingly. We asked them what they thought that this eclipse signified? They replied, that it indicates a revolution against the Pacha; for he presses too much money from the people. We heard the voices of the Arabs in the neighbouring villages, loud lamenting and exclaiming, "O Lord, most merciful, have mercy upon us! O Mohammed, O Prophet!" The Arabs in our boat asked us finally, what we thought that the cause might be? We tried to make them understand the cause of it, but we did not succeed. We told them that we Christians who believe that there is God, and nothing but God, and Jesus the Son of God, fear nothing. They repeated our creed.

Jan. 30. We arrived at Cairo, and took our lodging in Mr. Asselin's house, who lately died. Mr. Sheffield, an English gentleman, who is in the Pacha's employ, called on us.

Jan. 31. A Jew who knew me at Jerusalem, saw my servant in the market-place of Cairo; he immediately came with him to me, together with another Jew. I preached to both the Gospel shortly, and gave to one of them a Hebrew New Testament and a Tract.

Baron Renne, from Poland, called on us this morning, and soon after him Henry Salt, Esq. the British Consul General for Egypt.

Messrs. Fisk, King, and myself, called on the Rabbi of the Caraites, who was just gone to the bath, according to the custom of the Caraites, who bathe every Friday, before the Sabbath begins. It is very striking that all the Caraites have very long noses, and have a very different physiognomy from the Talmudist Jews.

Mr. Warton, an English traveller, who was in the service of the king of Persia, called on us. He is the friend of the Rev. Basil Woodd.

I called on Mr. Macarditch, an Armenian merchant, who was my friend when at Jerusalem. I sold him his several Arabic Tracts, and left with him an Armenian Bible for sale. I desired him, likewise, to call on both my fellow-labourers, my companions in Christ, which he did. I went this evening, with a quantity of French and Italian Tracts in the billiard room, and distributed them among the gentlemen who played at billiards.

Mr. Beltzmann, formerly the Austrian Consul's Secretary at Alexandria, called on me and said, "I am a Catholic, but if you prove to me that the Lutheran religion is better, I will renounce the Catholic religion."

I. "I came neither to prove that the Catholic nor the Protestant religion is the best, but that Jesus Christ is the Saviour of the world, and that he died for our sins, and that there is only one name given under heaven by which we can be saved, and that the name of Christ Jesus, blessed forever!" He bought, after this conversation, a French Bible of us, and promised to call again.

Feb. 1. Brothers Fisk, King and myself, went this morning to the Synagogue of the Talmudist Jews. The hopeful youth, Raphael Janua, a Jew, who remained with me last year, whole days, and read with me in the Scripture and the New Testament, was in the synagogue. He expressed his joy to see me again, and complained to me that Rabbi Mercado has collected by force all the New Testaments which I had distributed: some few of the Jews only, were firm enough not to give him the books, and Janua's own copy was taken from him (he told me) when he was not at home. He said, "I am obliged to make use of the copy of the New Testament of which Elijah Haja is still in possession." Raphael Janua did then promise to call on me, and I heard that there were three Jews in our lodgings to speak with me, but I was not at home.

We called then on the Caraites, who were just going out of the Synagogue. It pleased God to disappoint us in a degree, by sending a Talmudist Jew in our way, who accompanied us to the Caraites, which circumstance prevented us from having a full conversation with the Caraites. We went however, with them to their Synagogue. Every one who enters the Synagogue of the Caraites is obliged to leave at the gate his boots.—We conferred to this custom.

We showed to us a manuscript of the Law of Moses, and a couple of manuscripts of the whole of the Old Testament, written in the Kriemee 140 years ago. As it is a custom that every visitor of the Caraites Synagogue leaves an alms, we promised to send the next day five piastres. They immediately lifted up their voice and said, "O Lord, that thou mayest bless with a blessing Joseph Wolf, the son of David, & mayest thou give him from the dew of heaven above, & from the fatness of the earth: & mayest thou permit him to enter Jerusalem." They prayed in the same manner for Messrs. Fisk and King. I prayed then for them to Jesus Christ with a loud voice. The Talmudist Jew spoke then with them in an angry manner. We called then on the Caraites Rabbi, but we were not able to enter with him into any conversation, on account of the Talmudist Jew. That very Talmudist Jew did go with us to our lodgings. The Lord enabled me to preach to him the truth. I went then to Elijah Haja, where I met a company of Jews, with whom I spoke again about Christ.

John Warton, Esq. before mentioned, seems a most English gentleman: he served several years in the army of the King of Persia. He was for a long time in Calcutta and Serampore, and knew well Messrs. Thomson, Corrie, Marshman, Ward, and Thompson, at Madras. He received his first impression of vital Christianity through the instrumentality of the Baptist Missionaries of Serampore. He takes a very lively interest in the Christian cause. As he understands well the Persian language, we conversed a long time about it in that language. We desired him to permit us to trouble him with some New Testaments and Tracts for the Jews and others in Persia, for he is going back to that country. He took kindly the Hebrew, Persian, and Arabic Tracts.

Feb. 2, 1823. I preached a Sermon in the German language, to five German Catholics and one Jewish physician. After the service was over I had a long conversation about the truth of Christianity with the Jewish physician; and I gave to him a Hebrew New Testament. His name is Dr. Samuel Erner, he has studied at the University of Vienna.

Mr. King preached a very affecting Sermon to fifteen English gentlemen and ladies, in the house of Henry Salt Esq. Mr. Fisk preached in Italian to the afternoon to twenty-five Italians.

John Warton, Esq. was so kind to introduce us to the Persian Dervise and Soofi, Abu Alkasm Gilani, who being a very eminent writer in the Persian and Arabic characters, he is employed by the Pacha to transcribe the Koran, and other books among them. I conversed with him in

Persian. He told us that the inspired writers among the Persians were the following poets: Ferdusi, who has written the Shah-Namah; Anvari; Saadi, the author of Gulistan; and Nizami. And among the uninspired but much esteemed writers, is Hafiz, which was translated into German by Mr. Joseph Hammer, and into French by Mons. Asselin.

I desired him to tell me the meaning of the word Soofi, which he did in the following words, which he wrote down in Persian. A Soofi is that person, who with a purity of intention becomes as it were, a friend to the whole race of mankind, and bears to every religion a friendly relationship. Thus in the time of our Lord the Prophet, (upon whom be the mercy and peace of God), and the chosen disciples, who were worshippers of God in this way, in the darkness of the world they were clothed in the dress of soofi, which is a hair clothing. And for this reason they became celebrated by the appellation of Soofi—they who are the true worshippers of God."

The Sooffies do not go to the mosques, but they assemble in the night time, from midnight till the morning. They divide their worship in two parts, 1st, in *Seikra*, *Mentioning of God's attributes*, and 2nd *Fikra*, *Meditation*; these two things are necessary, and then, *To do no evil*. I asked him whether the thoughts of men are considered as sin, or only the outward actions? He replied, "Among the common Mussulmen are only the execution of bad thoughts considered as sin; but the Soofi considers as sin, even the bad thoughts. I desired, then, from Abu Alkasm, to give me a definition of sin."

Abu Alkasm Gilani. Every thing which draws men away from God is sin.

I desired him to tell me the places in Persia where Jews are residing? He mentioned to me the following places. Jews are in Isphahan, Shiraz, Kashan, Yadd, Mush-hadeh-Khorasan, Tabriz, Tarshiz, Synnan, Damghan, Astrabad, Maszandaran, Ghilan, and Kaszwia. At Kashan is a very learned Jew, whose name is Mullah Mushi. That Dervise will go to England, if he should receive an invitation.

I met to-day with several Christians whom I knew when at Jerusalem. I learnt by them the affliction account that Procopius died four months ago, i. e. in the month of October.

Feb. 4. I sold Bibles for thirty-eight piastres. As my brethren, Messrs Fisk and King went to-day to the Pyramids, which I saw in the year 1821, John Warton, Esq. introduced me to Ismael Gibraltar, the Admiral of the Turkish fleet, a Mohammedan by birth. He was in Europe, and speaks the Italian, English, and French languages. He knows Mezzofanti in Bologna, and Sylvestro de Sacy in Paris, Osman Nureddin Effendi, a Turkish General, Monsier Marengo, and John Warton, Esq. were present. He desired me to sit down near him, and after my having spoke with him about professor Lee, in Cambridge, Ismael Gibraltar began to ask me after that I had told him that I was a preacher of the Gospel.

Gibraltar. I would wish to know the object of the Bible Society, and the use of translating the Bible into all the languages?  
I. Nobody will ever deny the use of an ancient historical book in all the languages, and men have therefore translated the writings of the ancient Greeks and Romans. Much more is it important to translate into all languages the most ancient of all the books, which not only contains the most ancient history, but the most sublime morals, and the remedy against the deep corruption of our hearts, which is the word of God—the Holy Bible. It is the intention of the Bible Society to give that word of God to all the Christians upon earth: Christians hitherto have been involved alas! in a continual controversy among themselves; but since the Bible Society is furnishing all the Christians with the word of God, many Catholics have perceived that the idolatrous worship of images is anti-scriptural, and have renounced that worship and abhor it: and mutual love, peace, and harmony, were produced among Christians of several denominations.

Gibraltar. I see so many sects among Christians, and one party hates the other.

I. We perceive by this, nothing else but the corruption of our heart—of our nature; that our nature cannot comprehend such things which are divine. Christ Jesus does command peace—his words have been, "My peace I give unto you," but men quarrel and love strife. We have however, seen the fruits of the Bible Society: the sects in England consider each other, since the establishment of the Bible Society, more than ever as brethren; and even the difference between Catholics & Protestants ceases now, from day to day, more & more. And by reading that book Christians have learned to love Mohammedans, who are of a different religion. For we perceive by reading that book, that Christ made no distinction between Samaritan and Jew.

Osman Effendi Nureddin. You will permit me, Mr. Wolff, to ask you, whether you think that those who established the Bible Society were good Christians.

I. Those who established that Society, and the zealous promoters of that Society, are good Christians.

Osman Effendi. All what men may desire is rest and peace of mind, he who disturbs that rest and peace of mind, is an enemy to mankind. The Bible Society, by trying to convert people to the faith of the Bible, disturbs the rest and peace of mind of many; whilst they may convert one, the rest and peace of whole families may be disturbed, and even the rest of the convert, for he will be persecuted by his relations.

I. In the operations of any person we must consider the object he aims at, and the means by which he endeavours to obtain it; if both are good, the labours and designs of such a person must be approved. The object of the Bible Society is to promote rest, and peace, and joy, and unity, and harmony among men, and to show men the road to everlasting life. The means they apply is the word of God, which contains peace, for the first words Jesus Christ our Lord said, were "Peace!" You say that the Bible Society disturbs the peace and rest of men. There are two kinds of peace, tranquility and rest. The beast, the ox, enjoys likewise, a certain kind of peace and rest. But man must seek peace and rest in a higher object—he must seek both in God. The Bible Society, by giving to men the word of God, has produced that peace, and joy, and rest, which is in God; not only among families, but in whole countries. The inhabitants of Otaheite, by having accepted the word of God, do no longer devour their enemies; they became civilized, and found rest and peace in the book of God. And the man who becomes convinced of the truth of that book, has peace and rest in the midst of persecution.

Ismael Gibraltar. I can assure you that there are however, many mistakes in the Turkish and Arabic translations of the Bible.

I. The members of the Bible Society will be most thankful to you for any observation of that kind, for men are not infallible, and it is therefore probable there may be some grammatical faults in the translations.

Ismael Gibraltar. I wish to be in England, I would then mount the pulpit, and preach on this subject.

I. It would be highly interesting to hear your Excellency preach.

The conversation ended after two hours; he told me that I should call on him every day, and as he desired from me an Italian and Turkish Bible and Testament, I gave it to him. He told me that members of the Bible Society gave him often a quantity of Bibles, which he distributed among his friends.

I called on the Coptic Patriarch to get from him letters of introduction for Messrs. Fisk, King and myself to the Coptic Convents in Upper Egypt. He wrote immediately the letter for all the Bishops and superiors, and calls us his children in the letters. I gave to him two copies of Arabic Genesis, one Arabic Psalter, and one Arabic New Testament. I asked him whether the Copts circumcise their children. He replied that those Copts who live in villages conform to the custom of the Mussulmen. Captain Caviglia, who is digging through the darkest parts of the Pyramids to find light, called on us with several other gentlemen. He told us that there are still magicians in Egypt, who tell wonderful things, and cure persons by the art of the devil. Mr. King observed that he did not believe that the devil was a good physician, but rather a quack.—We have, however, heard from other creditable persons, striking stories about those magicians, but I will keep back my judgment about them, till we come back from Upper Egypt to set out for Jerusalem, when we shall have an opportunity of seeing some magicians.

I received your letter of November, and hope to be able, by the grace of God, to conform myself exactly to your wish. The Lord has now given me two very wise, discreet and pious brethren, with whom I am able to consult—and thus, Thou, O Lord Jesus, I hope that thou wilt remain with me, in me, and I in Thee!

After our return from Upper Egypt, to which spot we set out to-day (February 6th), with Bibles, we hope to reach soon the daughter of Zion, and to bring thee glad tidings, and to say, Behold your King cometh! he shall come, he will come, and he will not tarry! Amen.

I am, dear Patron in Christ, your thankful

JOSEPH WOLFF.

From Israel's Advocate.

## IMPORTANT INFORMATION FROM GERMANY.

[The original letter, from which the following is an extract, was addressed by a valuable correspondent in Germany, to Mr. Jadownicky, at Princeton, and by him transmitted to the Board of Directors of the A. S. M. C. J. The information it contains will be found of the most gratifying and exhilarating kind; and its communication, at this time, is peculiarly seasonable, when the Board have under consideration the principles and plan upon which their contemplated settlement is to be conducted. The general principles and plan had indeed been arranged by a Committee of the Board, before the reception of this letter; yet it has served to confirm them in their contemplated purposes, and to encourage them in the prosecution of their benevolent designs. As yet the Board have purchased no land; nor are the details of the plan of the settlement sufficiently matured to be laid before our Auxiliaries and the public. In a matter of such vital importance to the future success of their efforts to meliorate the condition of the Jews, the Board would not be precipitate. It is believed, however, that their plans, when developed, will, with few exceptions, accord with the plan suggested by their valued correspondent, both as to its extent and its general nature. Such a plan, we believe, an enlightened and liberal community will approve and support; and we hail the following information from Germany, as affording us the promise of a most auspicious commencement to our contemplated settlement.—Ed.]

Extract of a letter from a valuable correspondent in the Seminary at Stockham, near Dusseldorf, on the Rhine, lately established for the education of young Jewish converts for Missionary labours, dated

"Stockham, April 29, 1823.

"Mr. and Mrs. — have written extensively on this subject to Rev. Messrs. McCleod and Frey.

"The Christian zeal and love which this married couple manifest for the cause of the Lord, exceed all my expectations. They take upon themselves, with parental solicitude, the care of the pupils of the institution in this place; and give, by their truly Christian manner of life, power and energy to their instructions. They have even resolved to be the first to embark in the establishment of a settlement; and, notwithstanding their slender ability, to bring with them at their own (Mr. and Mrs. —) expense, twelve converts.

"Now, if one individual should do so much, I believe that the 100 Societies in the United States would not do too much if they should bear the expenses of the passage of 100 persons. You must call the attention of the Board to this fact, that they have to expect, at first, mostly poor people. In all times the poor have been the first that have embraced the Christian religion. Christ says, 'The poor have the Gospel preached unto them.' Paul says, 'Not many rich, &c. are called.' The rich must, notwithstanding, in the end, follow; especially in that day which the Lord has reserved for his power. Nevertheless, some tolerably wealthy persons will come even now at the beginning, as we have an example in Mr. S.—

But the Board must not calculate on too many. "Let the world stumble at this, and condemn the new converts. Christians who are governed by the good spirit of God, and have the Holy Scriptures for their guide, will not condemn, but help them; in this, imitating their master, who came not to condemn, but to save the world.

"Inform the Board also, that a young physician, extensively acquainted with his profession, Mr. E. W.—, of Frankfurt, intends joining himself to the settlement. He has frequented my house as a friend, and has successfully attended myself and family in his professional capacity. He has a noble, mild, and modest disposition. Out of love to his fellow converts, he is willing to forsake his parents, to whom he is an only son, and his relations, to submit to the inconveniences of a voyage, and to be satisfied in the colony with a moderate living. Besides his employment as a physician of the colony, he will cheerfully give lectures to the Missionary students on physic and the science of medicine in general, as extensively as is necessary; and instruct them in languages, if it should be necessary. For he is a man of extensive learning, and understands, besides the Latin and Greek, the English, French, and Italian languages.

"From these two examples of Mr. — and Dr. W. the Board will perceive what interest truly converted Israelites take in their affairs. Those who make such sacrifices well deserve to have some attention paid to them.

"The Elberfeld Missionary Society now takes,

as a body, an active part in the cause of the Jews, and has appointed a special committee for this purpose, of which the Rev. Mr. Krammador, pastor of the Reformed church at Elberfeld, is Chairman. This Society has the superintendence of the Institution in this place. This Institution is designed for the spiritual and scientific instruction of such Jews as give us evidence that they may be prepared for being Missionaries, pastors, or teachers; whilst the Institution at Dussenthal, (which is only half a mile distant,) under the care of count Von Der Recke, is designed for mechanical and agricultural occupations. But here, also, the pupils, in their leisure hours, will be exercised in gardening, and, in future, especially in the winter season, also in the cabinet making business.

"The Institution is yet in its infancy. The Lord will surely bless it; for which I have prayed, and do pray. There are now in it five pupils; some of whom have most excellent characters. There will shortly be an addition to this number. Besides, there is here also a converted journeyman turner, who left his place in a factory at Elberfeld, where he had considerable wages per week, to be useful here to his converted brethren. But it is now his heart's desire to associate himself with the colony to be established in America. Here we have another evidence, that the converted Jew, who knows the necessities of the converted brethren better than any one else, also knows how to estimate the benevolence of the plan for colonizing the Jews, and out of love, is willing to sacrifice his advantage and ease.

"In the Institution of count Von Der Recke is a converted saddler, who has now acquired the trade of shoe-making, in order that he may be more useful in the colony. I think that such interesting examples must animate the benevolent Christians in America to adhere to their purpose of love, & not to suffer themselves to be confounded by their strenuous opposers, who in the midst of all their comforts, require of the poor, destitute, weak, and recent convert, that he should leave his own people, and without kindred and friends, under want, contempt, and scorn, to wander about in the world, and that, too, amidst 200,000,000 souls that call themselves Christians, and whom he must consider as more acceptable to God than himself. This is indeed to 'lay heavy and intolerable burdens upon others, which they will not touch with their little finger.' The American Christians ought to reckon it a great honour, that it is given to them to defend Christendom, and consequently, Christianity, through their deeds. For the Gospel should not be preached by words only, but especially, and previously, by deeds. 'Whoever shall do and teach the commandments, shall be great in the kingdom of heaven.' Did the Apostles teach the heathen as the present missionaries teach the Jews? Did they not unite the converted heathen in congregations, in which they might mutually, spiritually, and temporally assist each other? Did they not remain with them a considerable time, to strengthen them in the faith, and to lead them into practical Christianity? Did they not make wise regulations for these congregations, and thus take care of the temporal welfare of the poor, the sick, the infirm, the widows and the orphans? Did they not preach the Gospel by their works? Did they say to the poor, 'believe and starve?' Did they cause the little ones to stumble, saying, 'you come, perhaps, from bad motives?' The good shepherd collects his sheep, keeps them together, preserves them from every thing hurtful, would rather suffer want himself than that they should want any thing necessary for them; heals the sick, strengthens the weak, seeks those that have strayed, suffers with all their sufferings, defends them against ravenous wild beasts; yea, lays down his life for them. But the hiring goes about in the world to baptize here and there some individuals, and then suffers them to wander about, and if peradventure the wolf tear one in pieces, the blame is laid upon the poor sheep. For a few weeks indeed, it hath been instructed how to act—but enough of this! The A. S. M. C. J. may rest assured, that if they adhere to their undertaken plan, Christ will not for this say to them, on that dreadful day, 'depart from me ye cursed, &c. I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me not in.'

I would again advise the A. S. as soon as possible, to purchase a good, but not too large, piece of land, where there is a pure air, good water, and sufficient woodland; and to erect upon it a simple, but spacious building, which may serve for the Missionary Institution, and also for the establishment of certain workshops, and for a temporary house of worship for the colony. For the colony must, at its foundation, be dedicated to God, for the diffusion of his gospel; for the glorification of his name, by co-operating for the conversion of the Jews. This must be and remain the principal design of all such contemplated colonies.—Yes, the whole colony must be entirely a religious institution, where it must never be forgotten that each individual, according to his talents, and all collectively, must harmoniously strive for the same object, the glory of God.

Let us adhere to this maxim, with all our might, and the contemplated work will then, and only then, proceed gloriously, even beyond all our expectations. This I have always requested in my letters, that a missionary institution should be established at the beginning of the colony. If the Society do this, the brethren in Christ, throughout the whole world, will be satisfied, and co-operate. Next to this, they must erect a large shop for the cabinet-making business. 1. To prepare necessary and simple furniture for the future colonists. 2. To afford useful employment for some time, especially in the winter, to those who have not learned a regular trade.

Let the beginning be made with manufactures and gardening; by degrees, agriculture will follow. The missionary students also, in their leisure hours, must be employed in gardening, and the cabinet-making business. 1. That they may preserve a soundness and vigour of constitution. 2. That those who in future may appear to be unfit for a spiritual office, may not be, through weakness and effeminacy of body, unfit for labour. 3. That they may be, in this respect, an example to the colonists in general.

Again: It is probable that, in the course of this summer, I shall send to the board two or three well informed converted men, that they may be educated in America for the Gospel ministry.—And should I not be able to raise the money necessary for the expenses of their voyage, I confidently hope that the A. S. will repay me whatever it may cost.

## MISSIONARY SPEECHES.

Progress of Christianity in the South of India.

In visiting India two years ago, it was my intention, and I was enabled to fulfil it, to pay a passing visit to every Missionary Station in Southern India. In every Station I found the work of God evident, though not great. The promise of what would take place, was more striking than the evi-

dence of what had been effected. Yet I had the opportunity of tracing many proofs of great improvement among the Natives, and of the progress which they had made in Christian Knowledge.—A few of these I will mention.

At Tranquebar, one of the most important Stations conquered by the Society, I saw a Native, well known to the readers of Missionary History, by the name of John Devanagayam: he came to see me with several Scholars educated by himself: I passed the evening with these interesting men: and, before we parted, at their own suggestion, we bowed our knees in prayer to Almighty God, for a continuance of the blessings which He had so liberally vouchsafed to them, and in grateful remembrance of all that their kind benefactors in England had done for them. This prayer was offered by a Native Christian Indian, one of the Scholars of this School.

One Youth, on his leaving this School, and becoming a servant in the employ of a Christian Gentleman, stood alone as an advocate of the truth as it is in Jesus; and, though persecuted by his family for his religion, was enabled to preach to them Christ, and was made the instrument of bringing to conversion a relative of his own. Being commissioned by him to undertake a journey for the expense of which eight shillings were allowed him, he contented himself with spending a small sum of his own, that he might with his eight shillings purchase a Tamil Bible; in this he read day and night, with the true zeal of a Missionary. While reading to himself one day, he was visited by a poor man: this man, after listening to three Chapters, said he would give anything that he possessed on earth to have a Bible: the Youth asked him if he could read: he said No, but he had a son who could; when the Boy generously gave him his dearly-bought and beloved treasure!

Another Youth, from the same School, obtained a place under the government of Madras, with a salary of 3l. 4s. per month; but soon declined that situation, that he might take another place where he could preach the Gospel to his family, though he had there but a monthly salary of eight shillings; but he felt the care of his kindred to be his first duty.

In the progress of my journey, I visited the long neglected Syrian Church, being led thither by the report of a man whose name has been unjustly calumniated—Dr. Buchanan. I spent several weeks there, and was accompanied by one or other of the Society's Missionaries who are settled among the Syrians. I visited the whole of the Christian Churches; and can truly declare from my own observation, that Dr. Buchanan has said but half the truth, when he spoke so highly of the Syrians of Malabar.

I was present at the first Sermon preached in the Syrian Tongue, by Mr. Bailey. Several of the Elders of that Church came afterward, and recapitulated the heads of the Sermon; testifying their joy at the happiness of the Natives of Colym, in having the Gospel of Christ preached among them.

I afterward visited the College, which this Society justly considers an object of great interest. With one of the Young Students I was particularly pleased: for a week we travelled together in a boat; and I do trust, that independently of the powers of mind which he possesses, and which are very considerable, he is a truly pious Youth. He is esteemed by all his fellow collegians; and will become I trust, with God's blessing, a faithful Minister of that ancient Church, and an instrument of recovering it from that low estate in which it has long lain.

I would also mention, that it is rare to find a more humble Christian, or one more devoted to the advancement of real religion among those placed under his charge, than the Metropolitan of the Syrian Church. He directs his measures by the sentiments of the Missionaries of this Society. Every Monday, they meet in committee; and review, in concert, all the measures that have been adopted, and deliberate on such as may seem expedient; in all which the Metropolitan seconds their suggestions, full of ardour and zeal: he is as much attached to them, I finally believe, as a father to his children.

In the progress of my journey among these interesting people, I travelled, as is here customary, by water, and was rowed by Syrian rowers up the shallows of the rivers. On one occasion, Mr. Penn began to speak to the rowers of the Gospel of Christ—not with the authority of a teacher, but with the kindness of a friend and equal; our progress was soon arrested; the rowers ceased to row—listening, with fixed attention, to the eloquence of a Missionary of the Gospel of Christ.

Did I not fear to occupy too much of your time, I could relate many similar instances of the good that your Society is doing, by its exertions in that quarter of the globe. I will only observe, that there is nothing, humanly speaking, to which this success can be more attributed, than to the conduct of your Missionaries themselves. It is impossible to conceive of three brethren more united than they are in their work. They regularly assemble together for prayer; and, when they depart weekly to their separate labours, they receive the Sacrament together, that they may, by the means appointed by God Himself, draw down His blessing upon their labours.

[Major Mackworth—at the Church Mission Ann.

## Necessity of Divine Influences.

Our Saviour has declared, Without Me, ye can do nothing—without my presence exhibited and experienced in the operations of my Spirit. We may trace this in the support which this Society has received. What can have conquered the natural selfishness of the human heart in the lower classes of society, whose contributions constitute a considerable part of our funds?—what can have enabled them gladly to forego the gratifications, in which their equals were indulging, and which were within their own power?—what can have induced them to spare out of their savings for charity? What can have produced this change, but the work of the Holy Spirit, causing their hearts to abound in love!

And if we look at the next important point, we may well ask what it is that alone can give us suitable and successful Missionaries? what can excite the Missionary Candidate to sacrifice home and friends and comforts for the sake of Christ?—what can sustain the Missionary Labourer in all his trials, his risks, and his discouragements; perhaps far more than he could have ever supposed?—what can guide him in every difficulty?—what can keep him from sinful declension, and enable him to exhibit the high and holy simplicity of the Christian Life?—what can carry him through these abundant trials, but the influence of the Holy Spirit in his heart, causing them all to seem as nothing if he may but win souls to Christ, and thus promote the kingdom of his Redeemer!

But there is a third point of great importance. The funds may be ample—the Missionaries may be all suitable for their work, and worthy of their distinguished honour: but can these Funds or these Missionaries do ought, of themselves, toward the conversion of a single soul? What is it that, alone, can shake or overturn one barrier among







Bethel and Barnard, have received a heavenly blessing, and the number of those who love Zion have been increased. In Barnard 67 have been added to the church; and in Bridgewater, about 50 have been led recently to rejoice in the hope of eternal life. A deep interest continues to be manifested on religious subjects in Barnard.

Of the *Albion* Association we can say but little. Some of its churches have received a few members, but in general, if we except Middlebury and Shelburne, they have not been distinguished, unless for the harmony and unity which have prevailed through the year.

Several towns in the North-western and Coast Associations, have manifested an increasing desire to obtain religious instruction; and several have exhibited more than usual interest in perceiving attention to religious truth. A church has been formed at Coits Gore, which now consists of 18 members; in Colchester about 30 appear of this church, and the increase of religion in these places, have been effected through the instrumentality of a missionary, under the patronage of the Juvenile Missionary Society.

In Guilford 38 have been added to the Church, and in Concord, 16. The churches in this region are gaining strength, and becoming established in the faith and order of the Gospel.

On Thursday morning, the meeting of the Convention was suspended, to give opportunity to the Vermont Juvenile Missionary Society, to hold their anniversary. Prayer meetings were attended every morning at 6 o'clock, and a sermon preached every evening; on Thursday afternoon, the Communion was administered.

We notice with pleasure, that the ecclesiastical bodies both of New Hampshire and Vermont arrange their adjournments from day to day, so as to give opportunity to the public Religious Societies during the session. The influence of this arrangement must be very happy on the minds of the audience, and especially on the minds of ministers. By this means the members carry home with them a deeper conviction of the importance of the Bible, and Missionary Societies, and the various religious charitable institutions of the age. Religious exercises are also interspersed throughout the meetings, which must not only afford an agreeable relief during the transaction of business but also raise in the view of the public, the ministerial character for piety.—[N. Y. Observer.]

#### ANDOVER THEOLOGICAL SEMINARY.

The Annual Examination of the students in this Institution took place on Wednesday, the 24th inst. The following is the scheme of Exercises.

##### JUNIOR CLASS.

*Examination in the Hebrew and Greek Scriptures and in the principles of Interpretation.*

Hebrew.—A. Adams, C. P. Baker, C. Boyter, A. B. Church, D. Fitz, A. Foster, S. Kingsbury, J. Muescher, H. Root, G. W. L. Smith, W. Smyth, C. Stone.

Greek.—N. Barker, L. G. Bingham, M. B. Church, N. Cobb, L. Field, P. Field, W. Gale, M. G. Grosvenor, R. C. Hand, H. B. Hooker, J. Little, D. Merrill, T. S. W. Mott, A. Pomroy, R. Shaw, J. C. Stiles, J. Stow, J. Tucker.

##### Dissertations and Exegesis.

1. In order fully to understand the meaning of the Scriptures, it is essential that we should enter into the moral and religious sympathies of the sacred writers? *J. Malby.*—2. Exegesis of John 8: 58. *W. Cullen.*—3. Exegesis of Luke 22: 30. *A. Turner.*—4. Has the second Psalm a double sense? *T. Hinsdale.*—5. Are the Psalms prophetic throughout; and if not, what are they at the present day? *G. Howe.*—6. Exegesis of John 16: 9-11. *L. Rogers.*—7. Do the principles of sacred exegesis require us to believe that the Demons of the New Testament are real existences? *S. D. Southmayd.*—8. Must the ultimate appeal in matters of controversy respecting doctrines that are revealed, be made to the principles of sacred exegesis? *S. M. Worcester.*—9. Use of the Study of Sacred Interpretation. *G. C. Bickwith.*—10. Abuse of the study of Sacred Interpretation. *J. Todd.*

##### Christian Theology.—Middle Class.

1. What is evangelical faith? *F. Grinold.*—2. On faith, as a principle of action. *O. Pearson.*—3. On the perfection of God's word, as a rule of faith. *M. P. Brannan.*—4. On the perfection of God's word, as a rule of duty. *S. Barrett.*—5. The Christian doctrine of justification. *E. G. Howe.*—6. Moral tendency of the doctrine of justification by faith. *J. Sherer.*—7. Is repentance to be urged upon sinners as their immediate duty? *S. Russell.*—8. On repentance, as a duty of Christians. *W. Case.*—9. Principal errors of Pelagianism. *I. Esty.*—10. In what sense are any of the doctrines of revelation incomprehensible? *P. Chase.*—11. Did Christ die for all men? *S. Marsh.*—12. The state and prospects of those, who come to their dying hour without religion. *J. P. Payson.*—13. The progress of evangelical truth and piety in the Christian world for the last 30 years. *L. Pomeroy.*—14. What grounds have we to expect, that the truth will universally prevail? *J. Richards.*—15. Moral influence of the doctrine of the atonement. *R. Shepherd.*—16. The duty of seeking the glory of God. *E. N. Sill.*—17. Is the existence of the natural affections consistent with the total want of holiness? *E. Malby.*—18. How are we to understand the scripture account of evil spirits? *R. Landear.*—19. Can revivals of religion be accounted for on natural principles? *H. Scrimm.*—20. The consistency of general benevolence with the private duties. *L. Hall.*—21. On the practice of using weak or inaccurate arguments to support the doctrines of the gospel. *O. P. Hoyt.*—22. Will the punishment of the wicked be without end? *W. W. Hunt.*—23. Can it be regarded as a fault in the divine administration, that all men are not saved? *D. Leicester.*—24. Moral tendency of the scripture doctrine of future punishment. *J. Smith.*—25. Proof of a future state from the reason in religion. *R. Washburn.*—27. The scripture doctrine of the dependence of Christians on the influence of the Holy Spirit. *C. Burbank.*—28. The defence due to unimpaired men in forming our religious opinions. *S. H. Cowles.*—29. God is not a respecter of persons. *W. W. Huntington.*—30. On the importance of union among the followers of Christ. *J. Noyes.*—31. The scripture doctrine of the assistance of the faithful in prayer. *O. S. Hinkley.*—32. On the faithful declaration of the peculiar doctrines of the gospel as an expression of Christian love. *O. Cullen.*—33. The evils of a skeptical state of mind. *H. Jones.*—34. On the value of revivals of religion. *J. I. Foote.*—35. What view of Christian character agrees best with the religious teachings of good men, as set forth in the Scriptures? *O. Eastman.*—36. The comparative value of occasional excitement of feeling, and habitual piety, as an evidence of regeneration. *E. Howe.*—37. Moral tendency of the scripture doctrine of future rewards to the obedient. *J. Smith.*—38. The criminality of rejecting the truth. *E. P. Taylor.*—39. On the present agency of God in the material and spiritual world. *N. Bouton.*—40. The warfare in the Christian's mind distinguished from that of sinners. *Z. Rogers.*—41. Does God promise to hear prayer implying, that he will, in every instance, grant the particular favors which Christians ask? *F. E. Cannon.*—42. The duty of exploding old opinions. *S. Foster.*

##### Sacred Rhetoric.—Senior Class.

1. Narrative style of the Bible. *J. H. Breck.*—2. Influence of the Clergy in Catholic countries. *A. Barnard.*—3. Abstract preaching. *B. F. Foster.*—4. Remarks on 1 Cor. 2: 1, 11 determined not to know anything? *Ec. E. Frost.*

5. Unity in sermons. *J. C. Goss.*—6. Examination of Longinus on the sublime. *W. L. Buffett.*—7. Remarks on Sheridan's Lectures. *G. Sheldon.*—8. On written sermons. *J. Hyde.*—9. Unwritten sermons. *J. Oakes.*—10. The preaching of Bates. *J. Kimball.*—11. On the public reading of Psalms and Hymns. *S. Worcester.*—12. Transition in Sermons. *M. Chase.*—13. Influence of emotion on the countenance. *H. A. Parsons.*—14. Illustration in sermons. *E. Gridley.*—15. Egotism in the pulpit. *G. P. King.*—16. Preaching of Chrysostom. *W. W. Niles.*—17. The study of Hebrew Literature as modifying oratorical and poetic genius. *S. Peck.*—18. Preaching of the Puritans. *N. W. Fiske.*—19. Circumstances of the age demanding high qualifications and efforts in the preacher. *C. Isham.*—20. Influence of ministers on national happiness, with the valedictory address. *L. Bacon.*

\* Absent or excused on account of ill health.

#### BOSTON RECORDER.

SATURDAY, SEPTEMBER 27, 1823.

"Hymns and Sacred Songs for the Monthly Concert and similar occasions." Published by the Society of Inquiry respecting Missions; Andover. Something of this kind has long appeared to us desirable; and we feel much indebted to the Society of Inquiry for the design of this little work and to the Compiler for its judicious and successful execution. Aware of the difficulties attending such a compilation, and reminded as we were in the preface, that "to criticize is easier than to correct," we had laid in a much larger stock of patience and forbearance than we have found occasion to expend in the perusal. To expect that, in a collection of 106 hymns on one subject, or class of subjects, there will be no lines or stanzas of an indifferent quality, would be unreasonable; but we feel at liberty to say that, in the volume before us, such stanzas or such lines are comparatively few. Little will be found here to offend, and much to gratify, a correct and refined taste; much to awaken, to elevate, and to express, the purest and noblest sentiments of a devout and benevolent heart. It adds greatly to the interest of any religious meeting to have all the exercises appropriate to the occasion or leading object of it; and we have often felt a deficiency in this respect, in the singing at the Monthly Concert. This deficiency may now be well supplied. We freely recommend this publication to the patronage of all the friends of missions. It has no sectarian character; all Evangelical Christians may use it as freely as they unite in prayer for the descent of the Holy Spirit, and the extension of the Redeemer's kingdom. We must take the liberty, however, to suggest, that the volume should be bound in leather; it is now pretty "neatly done up," (to use a catching phrase of the booksellers) but in a manner very unprofitable to the purchaser, and indeed wholly unfit for common use.

#### RELIGIOUS SUMMARY.

*Masses.* Fish, King, and Wolff, while in Alexandria, Cairo, and Upper Egypt, sold 211 Arabic Testaments and 123 copies of Genesis, &c. for which they received 1125 piastres. They state that since their arrival in Egypt, they have distributed 755 copies of the Bible, or parts of it, of which 199 have been given gratis; the remainder sold for 2066 1-2 piastres. "The Coptic Church has lifted up its voice in favor of the Bible Society, and of the distribution of the Scriptures. The Patriarch, the Bishops, the Priests, and the people call to the Bible Society, to say, 'Help us.'

*Jews at Breslau.*—One considerable part of this town is inhabited almost exclusively by Jews. It is thought that more than half of them are convinced of their errors, and in a good measure prepared to embrace Christianity. Great numbers daily called on Mr. R. Smith, who was among them in June last, for books and verbal instruction, and several avowed their determination to confess and follow a crucified Saviour.

*The Jewish Schools in Cochon,* under the care of Mr. Sargon, are said to be in a very promising state. His Highness the Rajah, has granted him a house in the Jew Town, to be occupied by the Hebrew large school.

*Bed-Chamber Bibles.*—A writer in the London Evangelical Magazine earnestly recommends to the friends of the Bible cause, to use their influence with Inn-keepers to have each of their lodging rooms furnished with a copy of the Scriptures. "In several towns in Essex (he says) the cause has been taken up with success."

*Revival of Religion in Wales.* A letter from Trelech, May 11, 1823, states, "We have admitted into communion since last August, 220 besides several now before our societies, under examination; and the work seems to proceed in a still greater degree in the branches of our church. We are not the only people so favored: there has been a great revival at Neundlewyd, under the Rev. T. Phillips; there is also, at Glynarthen, such a revival, that I am informed there were 60 candidates for church fellowship at one time; and at Henlifa 27."

*South Africa.*—Rev. Mr. Beck, under date of December 6, 1822, writes, "The pleasing alteration which has taken place in Cape Town, during the last four years, is really surprising. Prejudice against missionary proceedings has vanished in a great measure; an uncommon interest in behalf of the ignorant and out of the way, has been excited; young persons have been found willing to devote their time and talents to their instruction." The number of scholars in the Sabbath School has increased from 30 to 100, and of Teachers from 6 to 20. The evening school for the heathen, kept on Thursday evening weekly, has increased from 60, to 280, of whom from 120 to 140 attend constantly. On Friday nights the Scriptures are expounded to the heathen; and on Sabbath evenings they are catechised, when from 300 to 400 attend; and their progress is very pleasing. *Eva. Mag.*

*The Iberian Bible Society,* has existed 17 years. It has now in connexion 151 auxiliary branch societies. From its commencement up to the 31st March, 1823, it has circulated 332,090 Bibles and Testaments, at an expense of \$32,721, and at a loss to the funds of the Society, by gratuitous grants and sales at reduced prices, of upwards of £12,000 making a total expenditure of £28,720.

*Rev. Mr. Poor,* American Missionary, was married to Miss Knight, sister of the Rev. Joseph Knight of Nellore in Ceylon, on the 21st of January. —*Lon. Miss. Reg.*

*The contributions to the Church Missionary Society, Eng.* from May 21, to July 19, 1823, amount £4121 4s. 2d. upwards of \$13,750.

*Sierra Leone.*—The number of native communicants in 9 settlements included in this Mission, is 680. Scholars 3523.

*Society for the conversion of West-India Slaves.*—This society was incorporated in 1794, at the instance of the Rt. Rev. Beilby Porteus, late Bishop of London. Its operations have been suspended since 1803, but are now renewed, and "liberal contributions have been offered by persons of the highest distinction, both in Church and State, as well as by some of the most considerable proprietors in the West India Islands."

*The Paris Bible Society* has issued during the last year 4627 Bibles, and 5196 Testaments. Forty-eight new auxiliary societies had been formed, making the whole number 104. Several others are forming.

*Baptist Mission in India.*—A letter from Dr. Carey dated Serampore, January 23, 1823, says, "The reports from the different stations are, perhaps, as gratifying as they ever were at any former time. The additions within the last year were very considerable. In Jessore, all the inhabitants of one village, except five houses, have either made an open profession of the Gospel, or are in a pleasing train towards it. Several villages near Dhacca are full of inquirers and inquiry. Brother Thompson has baptized a learned Brahman at Dellee, the first fruits of that city. Schools are much encouraged, and generally well attended. Female education, especially in Calcutta, is carried on with great success."

*The London Female Penitentiary* received, during the last year, 95 out of 140 applicants. Thirty of the inmates had been placed out to service, 25 had been reconciled and restored to their friends. From age and infirmity, Lord Carrington has relinquished the office of President, and W. Wilberforce, Esq. has consented to succeed him.

*The Baptist Churches in England,* have in the course of 33 years, considerably more than doubled their number. It is now 708.

*Concert of Prayer for Sabbath Schools.*—The Sunday School Union of Savannah, (composed of the teachers of the Sabbath schools, and of four denominations of Christians,) have passed a resolution, setting apart the first Saturday evening in every month, as a time of united and special prayer to God, for his blessing on Sabbath schools.

*Maumee Mission.* The mission among the Ottawas seems to prosper. It appears there have been considerable accessions of members to the school. The number of scholars is now about 40.

*The Bible in the Irish Language.*—The British and Foreign Bible Society, have recently reprinted the Bible and Testament in the Irish language, Bishop Bedel's version. It is said that in the two counties of Connaught and Munster, the number of those who understand the Irish language only is not less than 2,000,000. —*Ch. Mirror.*

*Basle Evangelical Missionary Society.*—This new society has already sent six missionaries to the shores of the Caspian. They intend to settle on the borders of Persia, where they will find their arduous enterprise not a little facilitated by the honored labours of Martyn, whose memory is still cherished by the Persians, and whom they usually style "The man of God."

A letter from Jonesboro', East Tennessee, announces a special attention to religion in that place. *Installation.*—On the 20th August, Rev. John Ludlow was installed as pastor of the North Dutch Church in Albany, N. Y.

*Inauguration.*—Rev. HENRY HUMPHREY, D.D. President elect of Amherst Collegiate Institution, will be inaugurated on Wednesday, the 15th of Oct. next, and enter immediately on the duties of his office.

#### POLITICAL SUMMARY.

##### FOREIGN.

*Spain.*—The London Courier publishes extracts from private letters from Madrid, which contain the following details:—"The removal of the King, the Royal Family, and the Cortes to Cadix, has disconcerted and exasperated the Regency beyond expression: arrests which were numerous before, have not diminished, and the prisons are almost full; the most rigorous and decisive measures have been adopted in regard to some of the families of the grandees and of the militia men who have absented themselves. These families, they say, shall be considered as hostages for the safety of the Royal Family. They are organizing a system of police on the French plan, and endeavouring to restore things to the order in which they were in March 1820, and completely to eradicate the constitution of 1812. The Government for the present do not possess a single dollar, and do not know how to procure one. The Constitutionists have left absolutely nothing—the smallest articles did not escape them. In the offices of the police there was not an inkstand or a sheet of paper. What could not be carried was broken and destroyed. They are now attempting to borrow 300 millions of reals, but without any chance of success. The bankers have all suffered under the last government, some are completely ruined, others have retired from business; the rest have hid their treasures until affairs assume a more favorable aspect. I understand that the loans made to the Constitutional government are not recognized by this. This is of no consequence; for let them be acknowledged or not; or if by some miracle, the Constitutionalists should recover the power, they would not be able to pay a sixpence, so that the honest gentlemen in London, may, in any event, calculate on a total loss."

*Donations to the Cortes.*—A letter from Havana, dated August 28th, informs that the donations from thence to the Cortes, were supposed to amount to \$150,000 from that city alone. The Bishop gave upwards of \$5,000, and more than 60,000 has been forwarded. Peace and tranquillity is said to have been restored to the city, by the prudence and energy of Gen. Vives, who has issued a proclamation which had the best effect; and the ringleaders and partisans concerned in the late plot, have been apprehended and will be executed or banished.

*Turks and Persians.*—A vessel which left Constantinople on the 20 of July, announces that the negotiations between the Porte and Persia had been broken off, and hostilities have commenced afresh.

*Colombian Republic.*—Advices from Carthage, announce that Gutierrez has united with the Republic of Colombia. This Captainship is extensive, and embraces the six provinces of Chaparra, Vera Paz, Guatemala, Honduras, Nicaragua, and Costa Rica. Its population has been estimated at 1,800,000 souls.

*From Havana.*—The schooner Dart, lately arrived at Baltimore, by a short passage from Havana, states that the authorities of the island of Cuba, had made a formal declaration of war against the French Government. Arrests were frequently made at the Havana, but the place continued tranquil.

*From Key West.*—The yellow fever broke out at that place on the 20th of August, and in a short time forty cases of it appeared, and several persons died of that disorder. Commodore Porter has been much indisposed, but by the last accounts was convalescent. He has written a letter to Messrs. Gales and Seaton, editors of the National Intelligencer, dated Thompson's Island, August 6, in which he observes, that "it appears to be the general opinion, that piracy is as much put down as it will be for a long time, and to keep it so, the presence of an active force is absolutely necessary." He also inclosed a paper, printed in Trinidad de Cuba, dated June 22, stating that Don Francisco Reo was sent out by order of the Government of Cuba, in pursuit of twenty-four pirates, belonging to a vessel that stranded on the coast, in her attempt to escape from two schooners of his Britannick Majesty. Don Francisco overtook and captured fourteen of the fugitives, who are now awaiting the sentence of the law. A letter from Lieut. Kearney is also published, stating that these culprits had committed piracy and murder on board of two American schooners, and that he and Capt. Newton of the Beagle, was fired on by them, while concealed behind mangrove bushes. An unsuccessful attempt was then made to arrest the robbers, who were afterwards captured in the manner above-mentioned. In one of the caves of the pirates, human bones of a large size were found. A woman and children belonged to the gang.

*Semi-perpetual Motion.*—A Paris paper states that M. Leory, clock maker to the king, has invented a clock, which can go ten or twenty years as long as it is not worn away, without being wound up. M. Leory, the paper adds, does not pretend to have discovered perpetual motion, but he is sure that he has made a convenient useful article of furniture as low in price as the common time-pieces.

*Baltimore, Sept. 18.*—We have accounts from the West Indies that there had been a general insurrection of the blacks in the interior of Demerara, and that an English force was in preparation at Barbadoes to assist in quelling it.

#### DOMESTIC.

*Sickness.*—The village of Parkburgh, in Rockbridge Co., Va. has been nearly depopulated by sickness during the month of August. The county of Loudon is also very unhealthy.

*Sickness at Natchez.*—The last accounts from Natchez are to the 27th Aug. The citizens had mostly retired, but many of the poor had not the means to remove. The heat and malignity of the disease had both been excessive. It was said that not one patient who had been seriously attacked had recovered. The burials were stated to be from 50 to 60.

*Sickness in Kentucky.*—Accounts from Kentucky state that the present season has proved very sickly, fevers and dysentery prevailing to a degree almost, if not altogether unprecedented in the annals of that state.

*Loss by fire in Maine.*—We are sorry to learn that the damage by fires in that unfortunate section of the country has been greater than common report had led us to apprehend. It appears by a statement made by committees appointed by the towns of Wiscasset and Alna, for the purpose of ascertaining the amount of loss in those towns, that the number of suffering inhabitants in Wiscasset was 200; dwelling houses burnt, 22; barns 24; tannery, consisting of buildings, 3; school houses 2; gristmill, 1; sawmill, 1; head of stock, 307; and the value of property destroyed \$50,650. In Alna, the number of suffering inhabitants, 77; dwelling houses burnt, 10; barns, 15; school house, 1; head of stock, 130; value of property destroyed, \$22,000; timber and wood lots, fences and orchards pretty much destroyed. The whole extent of fire on the lots back of the towns, a distance of 10 miles. This report was made by the committee appointed by the town of Wiscasset to ascertain the immediate loss sustained by each sufferer. The total destruction of an excellent growth of wood, for which the place depended for future supplies of fuel, ship timber, and lumber of every description, fields of grain, &c. for the distance of 7 miles, has been computed to exceed in value \$300,000.

*Fire.*—The distillery of Mr. Stephen H. Smith, at the north end of Providence, with an adjoining dwelling house and barn were destroyed by fire on the 19th inst.

*Fire.*—Two barns owned by Ebenezer Locke, Esq. in the north-east part of this town, were set on fire by lightning on the night of the 18th inst. and entirely consumed. Several hundred bushels of grain, much hay and other property was also destroyed. —*Bellows Falls Intell.*

*Pistareens.*—A writer in the Philadelphia Aurora, says that "Pistareens having been cried down lately by Banks, about 15 per cent. from their former rate, induced me to make a comparison of value between them and eightths and sixteenths of the Spanish dollars; the result of the investigation is, that there is more pure silver, in proportion to their nominal value, in the fifths than in the eighthths and sixteenths of the Spanish dollar."

*A Mineral Spring,* of highly medicinal virtue, and as one account says, combining all the properties of the different springs in the state, has lately been discovered near Sag Harbor, L. I. Its waters possess all the qualities of yeast, when used in making bread, making it uncommonly light and spongy. —*Con. Mirror.*

*Water Spout.*—A gentleman who lately sailed from New York for Buenos Ayres gives the following description of a Water Spout: "On the 19th of March, lat. 4. N. whilst seated at dinner, we were aroused by the cry of Water Spout. The captain, mate and sailors were much terrified—it was indeed a dreadful scene—we were lying motionless in a profound calm, not a breath of air circulating—the sails were all languid, and nothing was heard, save the terrible roaring of this stupendous column of water, ascending to the dark heavy cloud directly over its base. It approached us with great rapidity, & threatened our vessel with immediate destruction. Fire arms were discharged in the air, the sudden jar of which broke the column a little below its centre, one half tumbling down into the cavity from whence it was raised, the other half ascending to the clouds. It was supposed to be about one quarter of a mile distant, and 50 feet in diameter."

*Missouri Expedition.*—We learn from Kentucky papers that Col. Leavenworth and Gen. Ashley had united the troops of the United States and hunters, making a force of about 400 men, supported by a number of friendly Indians. It appears to be the opinion at St. Louis that the hostile Ricardes will be severely punished for the murders committed this season; the next western mail will, in all probability, bring news of the return of the expedition to Council Bluffs.

*Damage by Inundation.*—An Arkansas paper estimates the damage which has been sustained by the planters on the Mississippi, in consequence of the late inundation, at no less than 3,000,000.

*Capital Trial.*—The Vandalia papers of the 9th ult. state, that on the 29th July, the trial of Russell Buford, (charged with the murder of Colonel Kelly by stabbing him with a dirk, while Col. K. was in the act of crowding him in the street) came on before the Circuit Court in that town; and after a full investigation, which lasted till 12 o'clock at night on the third day, the jury retired and returned in two or three minutes with a verdict of not guilty.

*Impurity of the Air in Vaults.*—A vault was opened at Hagham, a few days since, for the purpose of interring the body of the deceased child of a gentleman in this city. The colored man who

descended into the tomb with the coffin, after having placed it in the proper place, probably overcome by the noxious air, fell down, and was lifeless before he could be taken out.—*N. Y. paper.*

#### MARRIAGES.

In Boston, Robert Hale Gilman, Esq. of New York, to Miss Mary Boardman, daughter of Wm. H. B. Esq. of this city; Capt. Lewis Henchman to Miss Mary Caswell; Mr. Joseph Meads to Miss Abby Ingersoll; Mr. Whitney Vinal to Miss Catharine Fiske; Mr. Daniel H. Park to Miss Elizabeth Phipps; Mr. Henry Learned, Jr. to Miss Elizabeth eldest daughter of Dr. George Gould; Mr. James McVeety to Miss Margaret Fanning; Mr. Isaac Underhill Coles, of New-York, to Miss Martha Ellery Jones.

In Cambridgeport, Mr. Augustus Richardson to Miss Clarissa Brown.—In Salem, (Mr. Samuel Winn, of Boston, to Miss Lucy B. Twist.—In Medford, Mr. Charles W. James to Miss Sarah D. Hadley.—In Dedham, Mr. Ebenezer Bates to Miss Charlotte Field.—In Beverly, Mr. Thomas Pousland to Miss Sally Dennis.—In South-Reading, Dr. Samuel Hart, of Beverly, to Miss Charlotte Newell.—In Newbury, Mr. John Kent to Miss Elizabeth Northen.—In Nantucket, Mr. Sheldon Batty, of Louisville, Geo., to Miss Eliza Blashfield.—In Worcester, Dr. John Green to Miss Dolly F. Curtis.—In Portsmouth, N. H. Rev. Moses How, of N. Bedford, to Miss Frances Dearbon.

#### DEATHS.

In Boston, Mrs. Ann Gardner, widow of the late Samuel G. Esq. aged 56; Mr. Charles Mecum, son of Mr. Benj. M. 29; Elizabeth S. Lewis, youngest daughter of Mr. Asa L. O.; Lucy Ann Maria, daughter of Mr. Josiah Gillmore; Maria Eliza Hoffman Collamore, 3; Wm. Fitzgerald, 49; Rosanna Murtagh, 19; Edward Francis, son of Mr. Edward Page, 5; Mr. John Vinnall, jun. 61; Mrs. Sarah Weld; Mr. Henry Barracks, 38; Mr. Hugh Bolton, a native of Ireland, 57; Emily Eliza, youngest child of Horatio G. and Eliza Snow, 11 mo.; S. Boston, Mr. Nathan Hutchinson, 45; Mrs. Ely Magher, 50.

In Charlestown, Miss Mary E. Coolidge, of this city, 33; Mrs. Rachel Childs, sister of the late Dr. Stearns, of Salem, 82; Capt. Isaac Reed, of Sedgewick, 27; Martha Ann Ingalls, 21 mo.—In Roxbury, Thomas Williams, Esq. 52; Sarah Ann daughter of Mr. Ebenezer Crafts, 6 y.—In Cambridge, Benjamin Carpenter, Esq. 72.—In Dorchester, on the 18th inst. Mr. Joseph Clap, 72; And on the 22d inst. Miss Fanny T. Clap, 20, daughter of Dea. Joseph Clap; Mrs. Lee, consort of William R. Lee, Esq.—In Milton, Miss Waitress Willcott, 35; Miss Lucy A. H. Foster, 16, of consumption.—In Brookline, Miss Jane Hyslop, 10, only daughter of the late David Hyslop.—In Brighton, Miss Evelyn, youngest daughter of Mr. Joshua Mearns, 10.—In Waltham, Mrs. Anna Brown, 64.—In Woburn, Mary, wife of Jonah Wright, 79.—In Dedham, Mr. Timothy Gay, 77.—In Hingham, Mr. Joseph Wilder, 30.—In Taunton, Mr. Isaac Wood, 75, a revolutionary pensioner.—In Weston, Miss Lucy, 18, daughter of Samuel G. Derby, Esq.—In Dighton, Nathaniel Williams, Esq. Collector of the Customs for that district, 70.—In Haverhill, Mr. Enoch Herriman, 67.—In Duxbury, Mr. Jacob Burgess, 75; Mr. John Phillips, 85.—In Plymouth, Miss Ruth Nelson, 66.—In Newburyport, Mrs. Hannah, wife of Mr. Stephen Frothingham, 49.—In Nantucket, Mr. Robert Carre, 78; Miss Helen Cranston, 23.—In Wenham, Mr. Oliver Dodge, 44, son of the late Capt. Israel A. Dodge.—In Bellingham, Mrs. Hannah, wife of Dr. John Scammell.—In Enfield, widow Sarah Alden, 79.—In Chilmarr, Mrs. Rachel, widow of Mr. Nathan Tilton, 80.

The Semiannual meeting of Trustees of the Massachusetts Missionary Society will be held on Tuesday next at 4 o'clock, P. M. at Mr. J. W. Morse's hotel, Hanover Street.

#### FURNITURE WAREHOUSE.

SAMUEL BEAL, Mill-Pond-Street, respectfully informs his friends and the public generally, that his Warehouse is well supplied with rich and low price FURNITURE, viz:

144 Fancy New-York Chairs, elegant patterns, and richly ornamented;  
205 do Boston and country make, of all qualities and prices;  
2000 Bamboo Chairs, green, straw, and rose colors;  
200 Rocking, half size, Children's do. &c.  
50 Large Bureaus, high finished;  
200 Bureaus, of all qualities and prices;  
125 Mahogany and Stained Bedsteads, high and low prices;  
125 Dining and Pembroke Tables, with and without Castors;  
20 Grecian Card and Pembroke Tables;  
130 Work Tables, with and without bags;  
20 Secretaries, with Glass and Mahogany Doors;  
75 Wash Stands and Toilets;  
20 Grecian Wash and Light Stands;  
Fire Sets—Looking Glasses—Hair Cloth Couches and Sofas—black & green Moreen do.—Sideboards—Cradles—Portable Desks—Dressing Cases—Writing Desks—a great assortment of Floor, Hearth, Dust, Furniture, & Varnish Brushes—Fancy Bellows—Entry Mats—Waiters and Plated Castors—Mattresses—Beds—Night Chairs and Cabinets—360 yards Carpeting—200 do Stair do.—Stained, Wood, Dining and Pembroke Tables—Pine Tables and Cradles—Good common Chairs—125 bales Live Geese and Russia Feathers—4 bales Bed Ticking.  
Beds put up to order, and Sacks of Feathers of any quantity, and as low as can be found in the city.  
\*All orders attended to with care and despatch. Sept. 27.

IMPROVED EDITION OF ANTHEMS, edited by the Boston Handel & Haydn Society.—JAMES LORING has for sale at his Music Book-Store, No. 2, Cornhill, "The Old Colony Collection of Anthems." Selected from the works of the most celebrated Authors, and arranged for the Organ and Piano Forte, by the Boston Handel and Haydn Society. Third edition, improved. The most popular Anthems in the former edition are retained in this improved edition. Extract from the *Essexpost*, a Musical Work, published in Boston.

"The rapid sale of the two former editions of the Old Colony Collection, has induced the proprietors to issue a third. The present volume is much improved in every point, and we unhesitatingly recommend it, as being replete with sound classical pieces of easy and familiar construction, and peculiarly adapted to the use of country choirs."

Among the pieces not published in the former edition, and many of which were never before published in this country, are the following:—A wake, put on thy strength.—*Jackon.* When the fierce north wind.—*Whitaker.* He was cut off. But thou didst not leave his soul in hell.—*Handel.* The sun that walks his airy way.—*Morrell.* Bow down thine ear, O Lord.—*Linley.* The Lord gave the word.—*Handel.* Who is this that cometh from Edom?—*Kent.* Hark! the vesper hymn is stealing. But as for his people he led them, &c. *Handel.*

Church Music, As above, the Boston Handel and Haydn Society Collection of Church Music. Second edition with improvements. Sept. 27.



## POET'S CORNER.

From the Wesleyan Methodist Magazine.  
HINTS TO CHRISTIANS AND MINISTERS.  
Suggested by reading Capt. Parry's voyage in quest  
of a North-West passage.

Shall PARRY brave the horrors of that tide,  
Where never ship before was seen to glide;  
Tempt legions of danger, under Polar skies,  
Where torpid nature one vast ruin lies,  
And life, if life can such a clime illumine,  
Is mere existence, breathing through the gloom?  
Shall he explore that mart of ice and sleet,  
Where nature's pulse is hardly felt to beat;  
Where everlasting desolation reigns  
O'er earth and ocean, bound in frozen chains?  
Shall he tempt regions hideous and dark,  
That never smile'd since Noah left the ark?  
To crown his temples with his country's wreath,  
In these frigid avenues of death;  
The barriers of the Arctic Circle force,  
With not a magnet to direct his course,  
With not a sun to guide that arch divine,  
That shows his distance from the Pole and Line?  
Shall he, when science, honor, fame invite,  
Brave the long gloom of Hyperborean night?  
Shall he, shall Parry, for a paltry lure,  
These and ten thousand nameless ills endure?  
And shall not I when God and duty call,  
Fly to the utmost limits of the ball,  
Cross the wide sea, along the desert toil,  
Or circumnavigate each Indian isle,  
To torrid regions fly, to save the lost,  
Or brave the rigor of eternal frost?  
I may, like BRAINERD, perish in my bloom,  
A group of Indians weeping round my tomb;  
I may, like MARTIN, lay my burning head  
In some lone Persian but, or Turkish shed;  
I may, like COKE, be buried in the wave;  
Or perish, like a XAVIER, on the beach:  
In some poor cottage out of friendship's reach:  
I may—but never let my soul repine;  
"Lo I am with you!"—Heaven is in that line:  
Tropic or Pole, or mild or burning zone,  
Is but a step from my celestial throne.

JOSUA MARSDEN.

\* The graduated Arch of the Quadrant.

## MISCELLANY.

## BIBLE CLASSES.

At a period of so much open or disguised infidelity as the present, it is grateful to the benevolent mind, to notice the means that are in operation for bringing the youth of our country to a more intimate acquaintance with the Holy Scriptures. On their belief or rejection of the word of God, will depend the character of succeeding generations;—the support given to religious institutions, & the continuance of the great system of exertion, adopted for the conversion of the world. Believing firmly as we do, that the gospel will soon be preached to all nations, and that nothing shall much longer be found to hurt nor to destroy in all God's holy mountain—believing also, that in order to these results, extraordinary exertions must be made to replenish the minds of the young with divine instruction, and fortify them against the sophistries of error, by giving them a thorough knowledge of the truth, we cannot but rejoice in the institution of Sabbath Schools, and of associations of youth, advanced beyond the period of childhood, with their pastor in the midst of them, for the full investigation of the claims of the Bible as an inspired book, and of the grand principles of morality and piety it so forcibly inculcates.

The Rev. Mr. Wilbur has rendered an important service to the Church, in the publication of his Text-book, for the use of such associations.—The most important questions on the Christian system, to the number of nearly two hundred, are distinctly answered, in "words which the Holy Ghost teacheth." The texts selected, are generally apposite, and furnish an opportunity for such critical and explanatory remarks, as, being familiarly expressed, will produce a deeper impression, than when made in the course of ordinary preaching. The Text book cannot be faithfully used according to its design, without producing a rapid increase of scriptural knowledge in the members of the classes, nor without refreshing the minds of pastors, by leading them to review the systematic studies of their earlier years.

This work is accompanied with such ample recommendations from ministers of the first respectability, that it may seem quite superfluous to add our humble testimony in its favor. After eleven editions have been exhausted, the demand for the 12th is of itself, a strong evidence of the high esteem in which the book is held, & also of the increased thirst for Scriptural knowledge among our youth. Probably no other catechism can be used with greater advantage. The labor which it imposes on the learner is small, and thereby many are encouraged to submit to it, who could not otherwise be induced to enroll themselves as scholars, and at the same time those who are disposed to investigate thoroughly the several subjects that come up, will find assistance and encouragement in their investigations from each class of references. But it gives to ministers a favorable opportunity to impress the minds of their young charge, with the leading principles of Christianity deeply, & to appeal to their consciences forcibly. It will not be long, we are persuaded, before Bible Classes of this kind will be universally established in our congregations and then "knowledge will be increased."

## EPISCOPAL CHURCH.

The Annual Convention of the Protestant Episcopal Church in Maryland, was held in St. Paul's Church, Baltimore, May 28th 29th and 30th. Rt. Rev. James Kemp, D. D. Bishop of the Diocese, presided, and addressed the meeting, agreeably to a canon of the General Convention. It appears from the address that, although the absence of his colleague, and a severe domestic affliction had prevented his performing the usual portion of Episcopal service—yet no important duty had been omitted or postponed. The number of clergy in the diocese had been diminished by two during the year—and several removals and charges had taken place in consequence of the "inadequate support of the families of the clergy." This deficiency is presented as an object of immediate attention. The fund for the support of the Episcopal accumulates slowly; but it is hoped that, as a beginning has been made, the munificence of the members, will enable the church to place this order of the ministry in a condition to perform all their duties with higher effect. The Bishop recommends a revival of the Society in the Diocese for the support of the General Theological Seminary. Similar Societies exist in Pennsylvania, & South Carolina. This object is also strongly re-

commended in two resolutions adopted by the House of Bishops at Philadelphia, on the 27th.

## FRIENDS OR QUAKERS.

This society, from some cause unknown to us, has been charged with holding sentiments opposed to the divinity of our Saviour Jesus Christ. To disprove this ascription on their character we present our readers with the following extract from the Epistle of the yearly meeting of Friends, held in London from the 21st to the 29th of Fifth Month (June) 1823:—"To those who desire to have their hearts cleansed from the defilements of sin—yes, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who 'taketh away the sin of the world'; who was 'wounded for our transgressions, who was bruised for our iniquities and by whose stripes we are healed.' who being in glory with the Father 'before the world was,' condescended, in order to effect our redemption, to come down from heaven, and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the Divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God." [S. Intell.]

## UNITARIAN DEISM.

To the Editor of the Gospel Advocate.

I am one of the many who, I understand, have received copies of the *Theology* published by the candidates for the degree of bachelor of arts, at the late commencement of Transylvania University. As these theses are not now publicly defended, they are merely a remnant of ancient forms; & I seldom take the trouble to read them. But as I carefully cast my eye over them, my attention was arrested by the *Theology Theologicæ*. Presuming that these theses are not allowed to be published without having undergone the scrutiny of the president and professors, I felt some curiosity to know whether the current sentiments of the college accorded with those which professedly belong to its ingenious and inventive president.—You can better judge whether I am correct in my inferences when you have read the theses themselves, of which I submit a literal, though not servile, translation.

## THESE THEOLOGICÆ.

1. Theology teaches the existence of God and what are the duties of mankind towards him.
2. It is divided into two parts, Natural and Revealed.
3. Natural theology demonstrates both the existence and attributes of God from the substance of things (ex corpore rerum.)
4. That religion which is taught by the sacred writings is called revealed.
5. The existence and attributes of God are shown *not* by natural, but by revealed religion.
6. Revealed religion, as it is plain, (cum clario sit,) is better adapted to men of all conditions, (hominibus omnis fortune,) whatever may be their mental cultivation.
7. Natural religion is chiefly fitted for men of profound learning and science.
8. Revealed may be termed only the picture of natural religion, since it has only the same principles expressed in words.
9. EITHER WILL LEAD MEN TO HEAVEN, PROVIDED THEY FAITHFULLY FOLLOW IT.\*

Now, Mr. Editor, I know not what you may say to all this; or rather, I know well what you and every other advocate of the gospel must say: *It is a maxim; and to know that such theses are publicly proclaimed, and dedicated, as on the title page, "venerandis ecclesiis passim pastoribus," to all Christian pastors of Christian churches, must shock the mind of every one who clings to a Saviour, as the only refuge and support for guilty man. I forbear to comment upon propositions, the obvious tendency of which is to degrade the scriptures, as needful only for men of vulgar minds, and to teach every thoughtless snatcher who takes his diploma from the hands of PRESIDENT HOLLEY, that, in order to go to heaven he has only to study the sciences, and become acquainted with the substance of things. But, Mr. Editor, what will be the result of this? Who knows not the influence which instructors have over the understanding and affections of their pupils? And when we consider that "knowledge puffeth up;" that none are wiser in their own conceits than young men while they are undergraduates within the walls of a college; that this contempt of the bible, as fitted only for vulgar minds, accords with the depraved propensities of our nature; and that the idea of being saved without a Saviour, must sear the conscience, and render the heart callous; I ask whether every Christian parent will not tremble at the danger to which he exposes his child by sending him into a place of such contagion. These youths are to be the future legislators, and judges, and moralists of our country. Every one will have his circle of influence. I confess, that when I think of the consequences to our country, my heart is filled with gloomy forebodings; no does it recover its tranquillity till I think of Him who sitteth on the circle of the earth, and laughs to scorn the impotent attempts of those who rise up against the Lord, and against his Christ.*

FIDES.

\* Compare with this the words of the 18th article, "They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." [Gospel Advocate.]

## For the Boston Recorder.

## YALE COLLEGE.

MR. EDITOR,—I was one among a large concourse of people who were present to witness the Commencement exercises of Yale College, on the 10th inst. Being a stranger, I was led to notice what I saw and heard with peculiar interest, and shall feel myself at liberty to present you my remarks with equal freedom.

The occasion evidently excites a deep and lively feeling of interest among all people of standing and respectability throughout the State; I was pleasantly surprised at the extent of this fact. I will venture to say that a similar occasion in none of our other Colleges, collects so large a proportion of the professional & intelligent citizens of the neighboring community, to say nothing of those who are present from a distance. The order and decency which prevailed both out doors and in the house, although the crowd was great, and the house literally crammed, was highly gratifying, and presented a strong contrast to what I have witnessed on such occasions. The noisy plaudits which are customary in some of our colleges and which are frequently set a going by some to whom the speaker is a particular favorite gave place to an increased stillness and fixedness of attention which affords a far better text to the speaker of his power to interest, and command his audience, and a far more refined mode of showing their approbation in the audience, than clapping their hands, or beating the floor with their shoes or their canes.

The style of the performances would lose nothing by a comparison with those which I witnessed a fortnight before, at the oldest of the New-England Colleges; there was less monotony, & more of a graceful and animated manner of speaking

than in the latter seminary. And especially did I admire in this youthful exhibition of moral and intellectual powers a sacred regard to the Christian Religion, not merely to the name, but to the great truths of it. A man surely may be intimately acquainted with all the systems of heathen mythology & philosophy, and yet not be so charmed as to be unable afterward to speak of religion but in a heathenish manner. It is painful to the pious heart, to see young men, who are the hope of church and state, and who are supposed on such occasions to present a fair specimen of the general tenor of the instructions they have received, come before a mixed assembly and implicitly at least annihilate the justice of God, and represent him as hereafter making no distinction between the righteous and the wicked. It is affecting to hear these inexperienced youth talking so contemptuously about *enthusiasm*, and *bigotry*, and *persecution* and *fascination*, when we cannot for a moment doubt but they intend all these odious epithets should be applied among others to men who have been their most distinguished benefactors; to men, whose religious sentiments, stigmatized as they are by their descendants, were the foundation of a zeal, a self-denial, and trust in God, which enabled them as by miracle to form our good habits, and bring into existence our good institutions, and spread a glory over New England, which distinguishes it from all lands.

AN OBSERVER.

## CHRISTIAN ZEAL.

For the Boston Recorder.

MR. WILLIS,—I have lately been so fortunate as to meet with the London edition of the celebrated and truly eloquent Whitfield's works, some of the volumes of which contain his letters. These were written from different places, and to me have been very interesting. I do not recollect to have any where seen extracts from these, though I am convinced an occasional extract would be highly acceptable to our readers. His bosom seems to have been continually burning with love to God and to his fellow-creatures. The ardor of his soul was infused into almost every line which he wrote, & you can scarcely cast your eye upon a page, in which you will not see, in capitals, once, twice or thrice repeated, the name of JESUS CHRIST. It was indeed a proof of his warmest praise and his most vigorous exertions. The world knows with what amazing exertions they were crowned.

The following extract is dated  
"Philadelphia, Nov. 10, 1739.

"Dear Brother H.—By divine permission, in about a twelvemonth, I hope to make a second use of your pulpits. Our principles agree, as face answers to face in the water. Since I saw you, God has been pleased to enlighten me more in that comfortable doctrine of election. At my return, I hope to be more explicit than I have been. God forbid, my dear brother, we should shun to declare the whole counsel of God. The people of W. are much upon my heart. I long to hear how the gospel flourishes among you. How prospers your inward man? Being always doing, no doubt you grow in grace. May you increase with all the increase of God!—As fast as I can, the rest of our Welsh friends shall hear from me. Oh that I may never forget their works of faith and labours of love! Salute them most affectionately in my name, and exhort them, my dear brother, to contend earnestly for the faith once delivered to the saints. Put them in mind of the freeness and eternity of God's electing love, and be instant with them to lay hold on the perfect righteousness of Jesus Christ by faith. Talk to them, O talk to them, even till midnight, of the riches of his all-sufficient grace. Tell them, O tell them, what he has done for their souls, and how earnestly he is now interceding for them in heaven. Show them in the map of the world, the kingdoms of the upper world and the transcendent glories of them; and assure them all shall be theirs if they believe on Jesus Christ with their whole hearts. Press them to believe on him immediately. Interperse prayers with your exhortations, and thereby call down fire from heaven, even the fire of the Holy Ghost—

"To soften, sweeten and refine,  
"And melt them into love.

"Speak every time, my dear brother, as if it were your last; if possible, every argument, and as it were compel them to cry, Behold how he loveth us!

"Remember me, remember me in your prayers, as being ever, ever  
Yours, &c.

"GEORGE WHITFIELD."

We certainly cannot expect that every minister will be a Whitfield in point of oratorical powers, but why ought not, and why may not every practically pious minister be a Whitfield in love for the souls of men? Nay, why may not every Christian exhort, call down the fire of the Holy Ghost, speak every time as if it were his last, and weep out arguments to his impatient friends, beseeching them in Christ's stead to be reconciled to God? If our friends, see us in earnest—if the parishioners of a minister see him in earnest, in warning them to flee from the wrath to come, they will be struck—they will listen—they will be converted!

For the Boston Recorder.

## CHRISTIAN ALMANAC FOR 1824.

Just published by Lincoln & Edmunds for the American Tract Society, containing 48 closely printed pages, and sold at 10 cents single, \$6 a hundred.

## CONTENTS.

Felices, &c.; Certificate of Copy Right; Editor's Address; Table of Solar System; Table showing time of high water at principal ports in North America; Table shewing quantity of rain, &c. which fell in each month of year ending May 31, 1823.—Calendar pages, two for each month, containing 20 columns, shewing time of Sun and Moon's rising and setting, length of days, sun slow or fast of clock, sun's declination, moon's age, time of moon's southing, moon's place in signs of ecliptic, time of high water, southing of seven stars, remarkable days, events, &c. a complete Meteorological Journal for the preceding year, and a Farmer's Calendar as full, it is believed, as has been published in any Almanac in New England.

Over the Calendar pages are Hints on the New Year; Selections; Anecdotes; 1. Reproof to Sleepers; 2. Funeral Sermon of Dr. Priestly; 3. Late attendance on public worship. Extract from Nott's Sermons to Children; Early Rising; Stubborn Facts; Striking coincidences; Anecdote of Lord Nelson—of George III.; Lines to Mrs. R. one of Missionaries to Sandwich Islands; Anecdote of Catherine Brown; Extract from Dr. Griffin's Inaugural Address; Anecdote of ungrateful son; Extracts; Adieu to Summer; Anecdote of Whitfield; Divine Providence; Hints on close of the year.—Abstract of Treatise by Dr. Olbers of Bremen who discovered the planets Pallas and Vesta; on the Influences of the Moon; Facts concerning population of United States, from Morse.—Brief outline of Bible, Tract, Foreign Missionary, Domestic Missionary, Education, Sabbath School, & Common school Societies; Institutions for Africans—For Deaf and Dumb; Description of a Funeral by a young lady in Hartford Asylum; Theological Seminaries in United States; Colleges, number of students and number pious; Religious Periodical Publications in United States; Dialogue on efforts now made to spread the Gospel; Abstract of Rev. Dr. Boudinot's Will; Hints on Will; On Family Worship; Scripture Promises to the Liberal; Annual Expenditures in United States; Star of Bethlehem; Anniversaries, and Treasurer's of Charitable Societies, &c. College Vacations; Interest Table; Courts of United States, Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, Connecticut. List of Stages; Rate of Postage; List of Roads.

Among the Agents for selling the Almanac, are Whipple & Lawrence, Salem; Charles Whipple,

Newburyport; E. S. Phelps, Northampton; J. G. Stanly, Lenox; William Hyde, Portland, Me.; Gow & Lincoln, Hallowell; H. Gray & Co. Portsmouth, N. H.; A. Kingsbury, Keene.

The Almanac is reprinting at Rochester, N. Y. by Edward Peck; and in other places in the United States. Gentlemen merchants and others in New England who wish to become agents, or take an interest in circulating the Almanac, will forward their names and their orders to Lincoln & Edmunds, No. 53, Cornhill, Boston.

## MOURNING DRESSES.

To the Editor of the Boston Recorder.

DEAR SIR,—The custom of wearing black, as a mourning dress, is sanctioned by great antiquity; and from our early habits of association, seems to be connected in our minds with a suitable expression of respect for the memory of the dead. But for one, I have long since regarded the custom as unnecessary and inexpedient. Unnecessary, as we may evince our sorrow for the loss of our deceased friends, in a less imposing but more consistent manner. Inexpedient, as it is attended with much expense to all classes. Some of the poor it embarrasses for months; to others it furnishes a temptation to involve themselves in debt which they cannot pay. When, therefore, God in his righteous providence saw fit to remove from me by death one whom I tenderly loved, I felt myself not at liberty to comply with the general custom of emblematic mourning; but on the contrary, solemnly bound to do something towards meliorating the condition of six hundred millions of our unhappy race, upon whom no star of Bethlehem bath shone; accordingly, Mr. Editor, I send you \$10 for the Education Society; which is twice the sum I could have sent had I been at the usual expense of purchasing mourning weeds.

Yours, respectfully,  
A. J.

Received \$10 as above. A. P. CLEVELAND.

## DEAF AND DUMB.

Specimens of Composition from Pupils in the Deaf and Dumb Asylum at Hartford.—From the 7th Annual Report.

## DESCRIPTION OF AN EAGLE.

By a Young Man 18 years of age.

An eagle is the largest, the strongest, and the noblest of all birds which I think are obliged to obey their king. It is nearly as large as a sheep; its length is three feet; the extent of its wings, above 4 feet; its legs, short; and its bill, 3 inches. Its talons are so exceedingly strong and nervous that they can catch small animals and children easily, and carry them away. It sometimes destroys them, and then drinks the blood from their bodies, and eats their flesh voraciously. Its wings are very large and favorable; and the body of this enormous bird, clothed with rough and thick feathers. I do not know its colour; and its eyes are acutely sharp and brilliant; and I am told that they sometimes continue to look at the sun for some hours. The eagles and other inferior birds, in general, live in the vicinity of mountains and parts and are numerous and kind towards each other. It is said that these eagles abound in the southern parts of the world; and are different from those in the northern parts in activity & strength. I am told that one can live for one hundred years.

## DESCRIPTION OF A PARROT.

By a Young Lady 18 years of age.

A parrot is a winged pretty creature, is remarkable for its faculty of copying the human voice. It is called to be an artificial imitator. It is not a very large animal which has many fine and beautiful feathers. It has two wings and it does not fly often, but sometimes. It has bright and black eyes, a grey, crooked, and small beak, and two slender legs. It has each claw of three fingers whose nails are pointed and sharp. It can stand on the stick of a cage by means of its claws holding it. It uses to live in a cage and it can eat some food well. It is very tame to its friends when it is well acquainted with them, but it is not tame to strangers. It loves a friend who is often very kind towards it. It sometimes is angry at some persons who hurt it. The parrot repeats to a person a name or word which the persons talk and it sometimes amuses some persons. It is an artificial imitator alone of all birds. I think it is not pleasant for a person to hear the parrot which speaks artificially and roughly.

Ordinations.—On Thursday, the 4th inst., the Rev. THOMAS LOVINSBURY was ordained by the Presbytery of Geneva, over the first Presbyterian Church and Congregation in Ovid, N. Y.—The religious exercises on the occasion were as follows. Introductory Prayer, by the Rev. Mr. York, of Trumansburgh; Sermon, by the Rev. Mr. Porter, of Pulteville, from 1 Cor. ix. 16. "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel;" Consecrating Prayer, by the Rev. Mr. John, of Canandaigua; Right Hand of Fellowship, by the Rev. Mr. Axtell of Geneva; Charge, by the Rev. Mr. Merrill, of Gorham; Address to the people by the Rev. Mr. Young, of Romulus; Concluding Prayer, by the Rev. Mr. Brace, of Phelps.—A large concourse of people was present, and by their respectful and solemn attention, they manifested the interest they felt on the occasion. The whole scene was solemn and affecting.

On Wednesday, Sept. 10, the Rev. SENECA WHITE was ordained over the First Parish in Bath, Me., and the church connected therewith, recently under the charge of the Rev. Wm. Jenks.—Introductory prayer by Rev. Samuel Johnson, of Alton; Sermon by Rev. Eliphalet Gillet, of Hallowell; Consecrating prayer by Rev. Freeman Parker, of Dresden; Charge to the Pastor by Rev. Wm. Allen, D. D. President of Bowdoin College; Right hand of fellowship by Rev. John W. Ellingwood, of Bath; Charge to the Church and People, by Rev. Ezekiel Packard, D. D. of Wiscasset; Concluding prayer by Rev. B. Tappan, of Augusta.

At Providence, R. I. August 28, as pastor of the 2d Baptist Church, Rev. PETER LUDLOW, Jr.—Sermon by Rev. Dr. Gano.

On the 5th inst. the Rev. JAMES PILMORE, Deacon, Minister of Trinity Church, Natchez, Mississippi, was admitted to the holy order of Priests, by the Rt. Rev. Bishop White, in St. Peter's Church, Philadelphia.

Installed, at Montgomery, N. Y. in the Reformed Dutch Church of Berea, Rev. JAMES B. TEN EYCK; Sermon, fr. Eph. iii. 8. by Rev. Jesse Fonda.

## DEFERRED SUMMARY.

Yale College Commencement.—Seventy two young gentlemen were admitted to the degree of A. B. twenty three to that of A. M. & twenty-six, alumni of the Medical Institution, to that of M. D. The honorary degree of D. D. was conferred on the Rev. James M. Mathews, of New-York, and that of L. L. D. on James Hillhouse and Noah Webster, of New-Haven, Stephen I. Homer, Chief Justice of Connecticut, and Levi Hedge, Professor of Logic and Metaphysics in Harvard University. The members of the class of 1813, at a meeting held on Commencement day formed themselves into an association for the purpose of raising a fund for the erection of a College edifice, to be called *Fisher's Hall*. [B. Daily Advertiser.]

Hamilton College, New-York State.—Commencement, Sept. 3. The Degree of Bachelor of Arts was conferred on 33 young gentlemen. Of A. M. on 5 and the Rev. Chas. Fitch, of Williams, and Dr. Elnathan Judson, of Brown, was admitted ad eundem. William O'Donnell, Tutor of Albany College, received the honorary degree of A. B.; and Hermanus Bleeker, Esq. of Albany, and Daniel Kellogg, Esq. of Schenectady, received the honorary degree of A. M.

University of Georgia.—Commencement Aug. 16. Degree of Bachelor of Arts, conferred on 18. Of Master of Arts, on 9.

Amherst Institution.—By a letter from one of the Trustees of the Amherst Collegiate Institution, we learn that the Rev. Heman Humphrey, D. D. has signified his intention to accept the appointment of President, and is to enter on the duties of the office early in the next term, which commences on the 24th inst. [Salem Gazette.]

Munificence.—A gentleman of New-York city has presented the Theological Seminary at Auburn with \$15,000, to establish a Professorship. Rev. Dr. JAMES RICHARDS, of Newark, has been appointed to the Professorship. [Centinel.]

Slave Trade.—The King of Sweden has issued a decree declaring that all Swedish and Norwegian vessels which are employed in the slave trade, shall lose the royal protection, and all vessels under Swedish and Norwegian colours, shall be looked upon as not carrying those colours.

Fruit Trees.—Mr. Dennison of Albany has cultivated plum trees, in his fine garden near that city to great perfection. He has twenty five different kinds, which produce such an abundance, beyond the supply of his family and friends, as to enable him to dispose of 600 dollars worth in the public market in one season.

Large Apple.—An apple weighing more than one pound and six ounces, was lately taken from the garden of Mr. Yates, in the neighborhood of Alexandria.

Fine Fruit.—A New York paper says, "We understand that Mr. Shaw presented to the Horticultural Society at their last meeting, some elegant specimens of fruit, amongst which were two new species of the Peach, the Marie Antoinette, imported from France, and the Unique, which originated in Mr. Shaw's ground. We had the pleasure of viewing this fruit, it is of singular beauty and exquisite flavour, and is a desirable acquisition to our present stock."

## NOTICE.

THE Annual Meeting of the American Education Society will be held at the Hall of the Massachusetts Bank, on Wednesday, the 1st day of October next, at 11 o'clock, A. M. for the choice of Officers. At 7 o'clock, P. M. the Society will meet in the Old South, to hear the Report of the Directors, and to attend to such other Communications as may come before them. It is expected that several Resolutions, accompanied with Addresses adapted to the occasion, will be offered by Gentlemen from different parts of the country, who are interested in the prosperity of the institution. At the close of the exercises, a Collection will be taken in aid of the funds of the Society.

An adjourned meeting of the Directors, will be held at the Hall, on the same day at 5 o'clock, A. M. Sept. 20. A. LATOS, Clerk.

## SHIPWRECK OF THE ALBION.

PAINTING, representing with great fidelity this unfortunate occurrence, on a Canvas 10 feet by 13, is now on Exhibition for a few days and evenings, at CONCERT HALL.—In this view, which is believed to be a faithful representation of one of the most awful and distressing calamities to which humanity is liable, the amateur may examine perhaps one of the most successful efforts of the pencil, and the humane may shed the tear of sympathy which must necessarily be excited to see so many of their fellow beings struggling in vain with overwhelming billows; whilst the moralist can in safety reflect on the awful sublimity of the scene, and through it with reverence to that unseen power, which "Guides the whirlwind and directs the Storm."

Tickets for the season 50 cents. Admission 25 cents. Children half price.

Hours of Exhibition from 9 in the morning, until 10 o'clock, in the evening every day, [Sundays excepted.] September 27.

## SCOTT'S FAMILY BIBLE.

In Five Volumes Quarto, with the Marginal References, and the Life of the Author, with an elegant Portrait of that celebrated Divine.

WILLIAM W. WOODWARD, No. 52, South Street, Philadelphia; having already published three editions of SCOTT'S FAMILY BIBLE, is now induced to present Proposals for publishing a fourth, FROM THE LAST LONDON IMPROVED EDITION. This copy is designed to be superior to ANY FORMER AMERICAN ONE; it will be printed on a fine and superfine paper, and at a moderate price. And as the public have long been in want of a handsome edition, on a large, plain type, of so valuable a work, it is presumed that a liberal support will be extended to the following conditions.

I. The work will be printed on a fine paper superior to any in former American editions, and in five volumes quarto, the first of which will contain the Life of the Author, and his Portrait engraved in a superior manner.—Price 6 dollars subscribers 5 dollars per volume, in boards, 7 dollars in plain but substantial sheep, and 7 dollars in calf.—To be paid on the delivery of each volume.

II. Those who procure four subscribers, and become responsible for the payment, will have a fifth copy gratis.

III. The work will be put to press as early as a reasonable support is obtained to the undertaking.

Subscriptions received by Booksellers generally. Papers to obtain subscribers ready for any one who wishes to engage in the publication.

ON SUPERFINE VOYE PAPER. W. W. W. will publish a few copies on a very superior paper, at the following prices, 6 dollars per volume in boards, 7 dollars in sheep, 8 dollars in calf, and in elegant morocco 11 dollars, or in super calf extra ornamented 11 dollars. Subscribers will please to specify the quality and the number of copies.

W. W. W. has just published, Brown on the Jewish Antiquities, in 2 vols. octavo, with 2 plates, in use at Princeton College, &c.—Dr. Miller's Reply to Prof. Stuart on the Eternal Sonship of Christ, 12 mo. volume.—Samuel Bayard Esq's Letters on the Sacrament, 12 mo. volume.—Wardlaw on the Book of Ecclesiastes, one octavo volume.—Brady's Popular Sermons, octavo—with a variety of Books and Stationery—one of the largest and best stocks in the United States, and all selling at the most reduced prices for Cash.

Philadelphia, May 26th, 1823.

## TYNGSBORO' ACADEMY.

MR. J. COFFIN, Preceptor. THE Fall Term commenced on Monday, September 1.—Instruction given in the various branches usually attended to in similar institutions.—Tuition \$3 per quarter. Board from \$1, 50 to 1, 75, per week. Sept. 6.

## PEW FOR SALE.

FOR sale, one of the best situated broad side Pews in Park Street Church, ready furnished. Apply at the Counting Room of the Boston Daily Advertiser.

Also—One Share in the Boston Athenæum. September 13.

JOHN GULLIVER, No. 6, Marlboro' Street, has for sale, Flannels of all the various widths, colours and qualities; prices from 1s 6d to 6s. Blankets—worsted and cotton Flannels—plaid, &c. &c. and will'd Bombazetts—Russia—green wool on do—raw silk, Valencia, and Cassimere, &c. &c. square Shawls—Broadcloths, Cassimere, &c. &c. Domestic Sheetings & Shirts—a good assortment of Bedding, &c. &c. extra quality. Wanted, an active, capable LAD, about 15 years of age. Sept. 13.

TO LET.—A Tenement in Mason-st. 8 rooms, and other conveniences; Rent \$500. Possession given on the 20th inst.—Enquire of Abel Baker, 82, State-street. Sept. 13.